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The birthplace of the  
American episcopacy

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# The Birthplace of the American Episcopacy



1740 - - 1940

Price One Dollar



GEN

WOODBURY

ST. PAUL'S CHURCH

THE GLEBE HOUSE

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*The contents of this booklet will be of greatest interest and value to every Episcopalian. It will also prove of value to every student of Church history in America.*

*Herein are assembled for the first time the story of the S. P. G. Missionaries in Connecticut; the founding of St. Paul's parish; the election of the first American Bishop, Samuel Seabury; the Glebe House; St. Paul's Church; the Ministry from 1722 to 1940 and important events in the history of the parish.*

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Woodbury, St. Paul's and the Glebe House are to the National Church what Philadelphia and Independence Hall are to the Nation.

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# The Birthplace of the American Episcopacy:

*A History of St. Paul's Church  
and the Glebe House*

Woodbury, Connecticut

1740-1940

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*St. Paul's Church, Woodbury.  
Erected 1785, Dedicated 1822*

## CHAPTER I

### COLONIAL DAYS

STRATFORD on the Sound, ships, traders, a look and a longing toward the hills, the trek to the good valley and the settlement of Woodbury, then called Pomperaug, all of this belongs in the annals of St. Paul's, Woodbury: And more too, for we, as every Christian Church, trace our source to Galilee, its ships and hills, the feet of the Master treading those hills and his lips speaking, not only to the men of Galilee, but to us.

While the Puritans had greatly desired the purification of The Church of England from abuses which had crept in, many of the settlers in New England still harbored a love for the Mother Church.

The knowledge of this, or perhaps only hoping that it might be so, brought the Rev. Dr. Bray to these shores and, upon his return inspired the formation of the *Society for the Propagation of the Gospel in Foreign Parts*, often referred to as the S.P.G. and later sometimes as the *Venerable Society*. This was in 1701 and to this event the Church owes its existence in the Colony of Connecticut. Stratford, with its ships and well-to-do traders, saw the first Episcopal Church in the Colony. The Hon. Caleb Heathcote, trader and ship-owner of Stratford interested himself in the matter and did all in his power to bring about an organized parish in his town. Dr. Vesey, Rector of Trinity, New York, "Mother of Churches" was appealed to but his activities were in too great demand nearer home and it was not until 1707, when the Rev. George Muirson, S.P.G. Missionary at Rye, N.Y. visited Stratford, that the Church was regularly organized with Wardens and Vestrymen. Not until 1722 did the parish have a resident rector, the Rev. George Pigot, who was sent out by the S.P.G. to Providence, Rhode Island, but instructed to go temporarily to Stratford. Here, in this gentleman, we have our first personal contact between Church of England adherents in Woodbury and the organization of St. Paul's.

The first settlement of Woodbury was in 1673. A company of fifteen families, led by the Rev. Zachariah Walker, Congregational Pastor, left Stratford for the valley of the Pomperaug. This migration was occasioned by a dissent among the people of Stratford as to their pastor. The settlers of Colonial Connecticut were great individualists, not to say egoists. It was not easy for them to agree to disagree. So these fifteen families came with the pastor of their choice leaving the church at Stratford to enjoy its choice. Among these people there may have been some lovers of the Church of England. However this may be, at a much later date, in 1722, there was at least one such house-holder, for he wrote thanking the S.P.G. for the baptism of his children by the Rev. George Pigot, of Stratford. But this same George Pigot has other claims upon our gratitude.

For it was he, who by his counsel cleared up the last questions in the mind of Samuel Johnson, Pastor at West Haven, in the turmoil of his mind concerning his ordination. This is the story of the great upheaval in Yale College, when the President, the Rev. Timothy Cutler and his entire faculty in the person of a single Tutor, the Rev. Daniel Brown, together with Samuel Johnson and certain other gentlemen, declared their conviction that the ordination

given by the Puritan Church was insufficient; and that, in order properly to administer the sacred offices of the priesthood, one must be ordained by a bishop regularly consecrated in the Apostolic Succession. This declaration came like an earthquake-shock to Yale and to all of Puritan New England. It was not less dramatic in its way than the Declaration of Independence at Philadelphia fifty-three years later. The "Rector" or President, and his Tutor resigned. Samuel Johnson told his people in West Haven that he should go to England for Episcopal ordination and if they chose to adopt the liturgy of the Book of Common Prayer, he would return to them, but if not he would leave them with his blessing. He, together with Yale's retired president and faculty, sailed from Boston on November 5, 1722, and were ordained in March following, first as Deacons and then as priests, by Dr. Green, Bishop of Norwich, the Bishop of London being, at that time, too ill to perform the office. Samuel Johnson, upon his return, took charge of the mission at Stratford, George Pigot having now gone to his original charge at Providence.

Samuel Johnson found sufficient labor for his zeal. His parish at Stratford had been developed by his predecessor and the church edifice actually begun, but he must minister also to the surrounding settlements, Fairfield, Norwalk, Newtown, Huntington (then called Ripton), West Haven and be prepared to travel into by-ways where his services were desired. He wrote to the Bishop of London, "There is not one clergyman of the Church of England, besides myself, in this whole colony, and I am obliged in a great measure to neglect my cure at Stratford . . . to ride about to other towns (some ten, some twenty miles off) when in each of them there is as much need of a resident minister as there is at Stratford, especially at Newtown and Fairfield, so that the case of these destitute places, as well as of myself, who have this excess of business, is extremely unhappy and compassionate."

The church edifice in Stratford was completed late in 1724 and services held in it on Christmas Day of that year.

For some time Johnson continued the sole representative of the Anglican Priesthood in Connecticut but as parishes were organized and missionaries stationed to serve them, Johnson became very truly "Father of Episcopacy" for the colony and must be so considered for the State. It is said that he held services in Woodbury. He certainly fathered Episcopacy in Woodbury for, in 1732, a certain Congregational minister, the Rev. John Graham, located

there used some abusive language in regard to the Church-of-England and its Clergy. His utterances were published and were answered both by John Beach, then officiating in Newtown, and, at more length by Samuel Johnson, who carried on the controversy for some little time. This discussion awakened considerable interest among the people and it was not long before there began to be a demand for the establishment of a parish in this neighborhood. The nearest Church at this time was at Newtown, and the missionary there, one John Beach, was a graduate of Yale, whither he had gone thru the influence of Timothy Cutler, who had at one time been pastor of the Congregational Church at Stratford, where Mr. Beach's family attended. After graduation he had become pastor of the Congregational Church at Newtown, but after serving some years declared his intention of going to England for ordination to the Priesthood in the Anglican Church. He went highly recommended by Samuel Johnson as a "Popular and insinuating young man, a very studious and ingenious person and a truly serious and conscientious Christian". Upon his return as S.P.G. Missionary to Newtown and Redding a number of his former parishioners left the Established Church and joined the Episcopal Society under him. He was missionary to Newtown, Redding and adjacent parts and in 1740 he did organize the Woodbury parish. John Beach seems to have been a most zealous and devoted worker and to have "taken in his stride" the varied and strenuous labors of his mission. In his letters he only says that his labors involve much travel "roads very poor, snow, rain, sometimes no track" but adds, "Consequently my parishioners are ashamed to stay away from services."

The first church edifice in Woodbury was located between the present village and Roxbury Center. Just when it was built does not appear but the Rev. Thomas Davies, who ministered here in 1758, wrote to the S.P.G., "In Roxbury there is a pretty church neatly finished". The parish of Woodbury was also served by the Rev. Richard Clark, of Milford, the Rev. Abraham Clark of Stamford and the Rev. Roger Viets of Simsbury. It is not certain when these services began to be held in the village of Woodbury. In 1747 the Congregational Society abandoned their first building for their new "transcendently magnificent" one. Apparently the Episcopalians began holding their services in this abandoned building (also used as Town Hall) about this time. The original parish was at some time, for convenience, split in two, one going to Roxbury Centre and the other to Woodbury village; but the dates of these movements have been lost. Both Christ Church, Roxbury and St. Paul's, Woodbury go back to John Beach's organization of the

Woodbury Parish and to the "pretty church neatly finished" on the hill between the two settlements, but in the absence of records of the time we can only guess as to the dates of separation.

Whether separate or joined together, the Church people of Woodbury Village were ministered to from 1740 to 1771 by S.P.G. Missionaries who were stationed at other points but in 1771 Woodbury acquired a resident rector. From the time that Samuel Johnson came to Stratford until he left to become first president of King's College, New York, in 1754, he acted, first as sole and later as chief advisor for the Church people thruout the colony. He must have become much interested in Woodbury thru his debate with the Rev. Mr. Graham and also thru John Beach's interest in it. It would appear that we must thank him twice for our first rector, John Rutgers Marshall. First for the interest which he took in the young man at King's College, where he attended for three years, leaving in 1758 without a degree. Later when Dr. Johnson had retired from the presidency and returned to Stratford, where he, "several times directed one or more in their studies", he again influenced Marshall to study for the Anglican ministry. He prepared him at Stratford both for his final examinations at King's College and also for his ordination into the priesthood. King's College awarded John Marshall his B.A. in 1770 and, for the studies preparing him for the Priesthood, his Master's Degree in 1773. He sailed for England on May 20, 1771 and was ordained by Bishop Terrick of London, on July 25th as Deacon and three days later as Priest. He then returned as S.P.G. missionary at "Woodbury and adjacent parts." It would seem that Dr. Johnson suggested to the Venerable Society that he be so assigned and this is the second cause for thankfulness to Samuel Johnson for St. Paul's first Rector, John Rutgers Marshall.

The Marshall family took up their residence in the Glebe House in October, 1771. It consisted of the Reverend Mr. Marshall, Mrs. Marshall, their two children, Susanna and Richard and two negro slaves. Here in the Glebe House, or Rectory, they made their home until sometime after the close of the Revolutionary War. In the spring of 1774, midway between the Boston Tea Party and the Declaration of Rights, the Episcopal Clergy of Connecticut convened in this Glebe House and in celebrating the Holy Eucharist, partook of wine sent to John Marshall by his two good aunts from New York. We know no wave-lengths that can carry to us the words spoken within those walls on that day; but no doubt the topic was how to carry on with all these troubles brewing.



*Home of John Rutgers Marshall  
Main Street, Woodbury*

## CHAPTER II

### JOHN RUTGERS MARSHALL AND THE AMERICAN REVOLUTION

FOR these were troubled times. The American colonists, from Maine to Georgia were aroused in defense of their just rights as English subjects. William Pitt across the ocean was pleading their cause in vain. Lord North could not see very far with a penny before each eye and all of this caused especial trouble for the Anglican Clergy in the colonies, especially in the New England Colonies where most of the clergy were under the direction and pay of the S.P.G. Also, no doubt, the fact that they had been opposed by the ruling Puritan population, increased their loyalty to the Mother Country. They had been ordained into a church whose titular head was the King of England. Their Book of Common Prayer was

English and a part of the ritual upheld the King and Parliament. Their path had not been easy from the first for the idea of religious freedom had not yet to any extent passed beyond the individual stage. The Puritans had come here to worship God as they chose; but they did not wish to be bothered by having people come here with other ideas of worshiping God. To extend freedom of worship to others as well as to oneself seemed to them to be most undesirable. For example, when the Rev. Mr. Muirson went to Stratford to conduct services and to baptize adults and children of Episcopal parentage, it seemed necessary for Col. Heathcote to ride at his side fully armed to protect him from the angry Puritans, who, both at this time and on subsequent visits of Mr. Muirson, threatened him, locked doors against him and otherwise showed their displeasure. His success in overcoming these things was thru his great sweetness of temper. As he wrote to the Venerable Society, "Gentleness and sweetness of temper is the readiest way to engage the affections of the people; and charity to those who differ from us in opinion is the most likely to convince them that our labors are intended for the welfare of their souls."

This sentiment seems to have characterized many, if not all of the S.P.G. missionaries. For instance, it is told that when the Rev. Thomas Davies was holding his first service at Woodbury he was rudely interrupted. He paused and "addressed to them such an earnest and tender rebuke that, not only was perfect order restored but he enlisted the feelings of the whole audience strongly in his favor." The Puritans, as shown in their treatment of Roger Williams and others who differed from them in their religious beliefs, were no less severe than the government in old England had been to them; and they did not hesitate to imprison persons for attending Episcopal services. During the stormy years after the Declaration of Rights and especially after the Declaration of Independence on that Glorious Fourth of July, 1776, John Marshall suffered all that a man can suffer in the way of persecution. He, unlike some of the S.P.G. missionaries, remained at his post all thru the war. He was responsible for St. Paul's, Woodbury, and also for Christ Church, Roxbury; and during a part of the time also for St. John's, New Milford. At one time, as he was driving from Roxbury he was waylaid, beaten, and left for dead. He finally provided himself with a secret hiding place from where he came forth on Sundays to conduct services in the Town Hall. It was contrary to the Puritan Law to arrest a man on the Sabbath but on other days he was not to be

found. It has been told of him that he never, thru all this persecution showed anything other than a truly Christian spirit.

No one has produced conclusive evidence either that John Rutgers Marshall was a Tory or that he was a Patriot. All New England clergymen of the Episcopal Church were considered Tories and treated so. It was enough that their Book of Common Prayer asked Divine blessing on King George III. No one of their persecutors apparently took the trouble to find out whether or no these prayers were indeed read during these times in the Episcopal Churches. As a matter of History, at a convention of the Connecticut Clergy held in New Haven from July 23-25, 1776, it was voted that, altho they might not safely use the full Liturgy of the Prayer Book, "Yet that if we should open our churches and read the Holy Scriptures, together with some approved practical commentaries on them; read the Homilies or other orthodox Sermons published by Divines of our Church, or any pious Tracts which may be thought most proper for the perfect State of the Church, to examine the children in their catechism and read approved lectures thereon, and also to continue all the occasional Services when requisite (except the Holy Eucharist, which we think should only be used for the present in the Chambers of ye Sick), it will have a tendency to promote a great part of ye general intentions of public religious incitings & that the retired devotions of the people may make up in a great measure for the unavoidable deficiencies — and that such a mode of procedure will preserve us in a conscience void of offense towards God and toward man." And the Rev. Mr. Tyler of Norwich even went so far as to omit the prayers for the King and Parliament while using the other prayers as usual. And he was exonerated both by the Connecticut clergy and later by the S.P.G.

As to John Marshall, it is a matter of record that he was summoned before the Committee of Inspection on the charge of, "wishing well to the mother country" and "put on the limits" which means that he could not go beyond stated bounds without special permission. Twice during the war he sought and was granted special permission to go to New York to see his only surviving aunt, who was then past eighty years of age. There is, moreover, another item in the record; at a Town Meeting held on April 12, 1784, it was voted, "That those persons who joined the enemies of the United States in the course of the late civil war of what description soever are denied a residence in this town from this date until the General Assembly shall grant them full liberty for that purpose."

Later there was provision made for releasing such persons on their taking the "Oath of Fidelity". However there does not appear any record of John Marshall having been called upon to take this oath and he certainly was not denied residence in the town.

Some historians have deduced from Marshall's truly patriotic conduct after the war was over, the belief that he was, all along a staunch American. This seems good reasoning but there is no actual proof. All that we can affirm is, "He suffered, he was patient and faithful." After the war, also he and his parish seem to have stood well with their Puritan neighbors; for, between the First Congregational Church and St. Paul's there appear to have been many friendly and neighborly dealings.



*Grave of John Rutgers Marshall  
Old South Cemetery, Woodbury*

## CHAPTER III

### ELECTION OF SAMUEL SEABURY AND THE ORGANIZATION OF THE AMERICAN PROTESTANT EPISCOPAL CHURCH

ALL thru Colonial times, especially in New England, there was more or less agitation for an American Bishop. Without a bishop neither confirmation nor ordination could be had, except by crossing the ocean, then a tedious undertaking of weeks by way of a sailing vessel. Good Queen Anne had recognized this need and had set on foot a plan for organizing an American Diocese, but, with her sudden death in 1714 the plan died also. The house of Hanover proved indifferent and Parliament actually hostile, so much so, indeed, that the Bishop of Gloucester in writing to Samuel Johnson in 1736 says, "No one is more sensible of the difficulties in general you labor under in those parts and in particular those you complain of for want of a Bishop residing among you. My own interest, to be sure, is inconsiderable; but the united interest of the Bishops here is not powerful enough to effect so reasonable and right a thing as sending some bishops into America."

Occasional conventions of the Anglican Clergy were held all thru the colonial period. The first of record in New England was held at Newport, Rhode Island in 1725, attended by seven clergymen, three of whom come into our story, Timothy Cutler, now stationed in Boston, George Pigot, and Samuel Johnson. A letter was drawn up addressed to the Secretary of the S.P.G. from which I quote, "We humbly conceive nothing can more effectually redress those grievances and protect us from the insults of our adversaries than an orthodox and loyal Bishop residing with us . . . If once this happiness were granted, this would supply us with many useful Ministers from among ourselves, whom the hazards of the sea, and sickness, and the charge of travel discourage from the service of the Church and tempt them to enlist themselves as members of Ministers of Dissenting Congregations. Our people might receive the great benefit of Confirmation, the usefulness whereof we preach and they are deeply sensible." This expresses in their own language the plea which these missionaries were constantly making to their superiors in England. A memorial was sent by this same convention to the King and one to the Bishop of London much to the same effect. From this time on New England conventions continued and, as the clergy became more numerous, they tended to become

colonial. Connecticut held her first Assembly at Fairfield in August, 1742. In the memorial sent by this assembly we find Samuel Johnson recommended as worthy to receive the Episcopal Consecration.

I have already mentioned a convention held in the Glebe House, Woodbury in the spring of 1774. In September of that year another was convened at Norwalk, the purpose apparently being to apprise the people of Connecticut of their innocence of the charges and suspicions to which the Church and its ministers were being subjected and to ask relief from the abuses which were being heaped upon them. In laying before the public "the Sentiments of this Convention" and to exculpate themselves from what they "apprehend unjust Censure laid upon particular instances" of their conduct, they go on to regret and lament the "Commutations and Broils" of the time but declare that, "Any measures to redress actual grievances or ward off impending Ones, which the laws of God and the Realm authorize are justified to be taken." Conventions were held also during the war, one of which has been mentioned in a previous chapter. All of these conventions were of importance in teaching the clergy to rely on their united judgment and they served also to relieve the strain caused by the lack, felt now more keenly than ever, of a Bishop at their head, a source of ecclesiastical authority.

By October 19, 1781, with the surrender of Cornwallis, the war was over, tho as yet there was no established peace. The next fall a pamphlet appeared entitled, **THE CASE OF THE EPISCOPAL CHURCHES IN THE UNITED STATES CONSIDERED.** This was the work of the Rev. William White, one-time Chaplain to the Continental Congress, and later Bishop of Pennsylvania. He called attention to the fact that the American Churches were cut off from their relations with the Bishop of London and the S.P.G. thru the political severance of the American Colonies from the mother country. His idea was to organize thru conventions and he outlined a plan. Many of these suggestions were used in the final organization of the American Church but his postulate that the Episcopacy "cannot be had at present" and his further recommendation to carry on without Bishops, "for a time at least" met with decided opposition in various parts, especially in New England. Connecticut offered immediate and conclusive opposition. On March 25, 1783 there assembled at the Glebe House in Woodbury, ten of the fourteen clergymen in Connecticut and they elected a Bishop for their State.



*Samuel Seabury, First Bishop of Connecticut and of the American Church. Elected March 25, 1783 in the Glebe House, Woodbury. Consecrated November 14, 1784 in Aberdeen, Scotland.*

This is the very important Convention of the "Immortal Ten" which determined most important issues in the coming organization of the Protestant Episcopal Church of America. It brought about the certainty of an American Episcopate in regular Apostolic Succession, and, thru Bishop Seabury's influence, very largely, the organization embraced the House of Bishops which some latitudinarians had hoped to eliminate and gave the bishops only less power in the General Conventions than the Laity. William White soon withdrew his suggestion, which had not been to abolish bishops, but only to organize without waiting to secure them.

It has been frequently stated that this was a secret meeting held at the call of John Marshall. It was not secret and the Rev. Abraham Jarvis, who was its secretary calls it a "voluntary convention". That John Marshall was a force in the matter must be assumed. From the time of his assuming the charge at St. Paul's he was very active in all matters pertaining to the Church in Connecticut and his name appears in the roll of the various conventions more regularly than any other. He also took a lively interest in the organization of the national Church; but, apparently each of the ten felt inspired for the meeting. The result of the conference is well known: how they determined to send a candidate for Episcopal Consecration to England and empowered Abraham Jarvis to go to New York and persuade Jeremiah Leaming, then Rector of Christ Church, Stratford, or, in case he should refuse, Samuel Seabury, to sail immediately for the purpose of securing that consecration. Leaming refused; Seabury sailed on May 24, 1783. At this time there happened to be congregated in New York City clergymen from New Jersey, Connecticut, New Hampshire, Rhode Island, Pennsylvania, and Maryland. These clergymen assembled and gave Seabury their hearty recommendations so that he sailed bearing, not only the request of the "Immortal Ten" of Connecticut, but with concurring recommendations from other states. William White, however was not in New York at the time and he was not told of the matter until later.

However the Glebe House Convocation did send a letter to the Rev. William White entering their protest against his proposal to organize without Bishops in which letter they asked, "Can we plead necessity with any propriety, till we have tried to obtain an Episcopate, and have been rejected?"

Samuel Seabury, son of Samuel Seabury, S.P.G. Missionary at New London, was a Tory. He was also a Missionary of the Venerable Society and stationed at Westchester, N.Y. At one time during

the Revolution he had been imprisoned for advocating loyalty to King George, but he had stayed in the country and at the close of war he declared his loyalty to the new government. His devotion to the Church and to its traditional organization was well known. His scholarship was of a high grade and he was considered by all who knew of his election as entirely worthy and a most suitable choice. The difficulties of his mission were great. Up till now the Church of England had recognized no possibility of extending its Episcopate beyond the jurisdiction of the King of England and Parliament. All S.P.G. Missionaries had taken the oath of allegiance to the temporal powers of England. Seabury, however had been authorized to go to Scotland if he failed in England and after spending more than a year in fruitless effort in England he went to Scotland. The Scottish Bishops were called "Non-Jurors". At the time of the revolution in England which deposed James II, in 1688, the Scottish Church had remained loyal to the Stuarts and had, since then carried on independently. Their succession was perfect, however, and thither Seabury went and there in Aberdeen he was received most cordially. On Sunday, November 14, 1784 he was consecrated Bishop of Connecticut in the private chapel of Bishop Skinner, by three Scottish Bishops, Robert Kilgour, Bishop of Aberdeen and "Primus Scotiae Episcopus", Arthur Petrie, Bishop of Ross and Moray and John Skinner, Bp. Coadjutor of Aberdeen.

Bishop Skinner preached the sermon on this occasion and from it I quote, "As long as there are nations to be instructed in the principles of the Gospel, or a Church to be formed in any part of the inhabited world, the successors of the Apostles are obliged by the commission which they hold, to contribute, as far as they can, or may be required of them, to the propagation of those principles, and to the formation of every church upon the most pure and primitive model. No fear of worldly censure ought to keep them back from so good a work; no connection with any State, nor dependence upon any government whatever, should tie their hands from communicating the means of that 'Kingdom which is not of this world' and diffusing the means of salvation, by a valid and regular ministry, wherever they may be wanted."

Dr. Horne, Dean of Canterbury wrote to Seabury after his consecration, "I am truly sorry that our Cabinet here would not save you the trouble of going to Scotland for it." Bishop Seabury, returning to his See, arrived at New London in June, 1785 and immediately wrote to the Rev. Mr. Jarvis concerning the best place and time for a Convention of the Clergy of Connecticut.

This was arranged for August 3rd following at Middletown. Great was the joy of Churchmen in the state over this happy issue and to welcome their long desired head, a *Bishop of Connecticut*; but they could not refrain from expressing their disappointment in the unwillingness of the English Church to grant their request. To this expression Bishop Seabury replied, "But where the ecclesiastical and civil constitutions are so closely woven together as they are in that country, the first characters in the Church for station and merit may find their dispositions rendered ineffectual by the intervention of the civil authority."

At this convention Bishop Seabury held his first ordination, admitting four candidates to the Diaconate and also he delivered his first charge to the Connecticut Clergy. The Rev. Mr. Leaming, Rector of Christ Church, Stratford, delivered the sermon of the Convention acclaiming the great good news that, "There is a Bishop here, to act as a true Father toward his clergy."

The Scottish Bishops had made with Bishop Seabury a Concordat, mutually pledging the Church of Scotland and the Church of Connecticut to be at one as members "in the mystical Body of Christ of which He alone is Head and supreme Governour, and that under him, the chief ministers or Managers of the affairs of this spiritual Society, are those called Bishops, whose Exercise of their sacred Office being independent on all Lay powers, it follows of consequence that their spiritual Authority and Jurisdiction cannot be affected by any Lay-Deprivation."

This is from the second article in the Concordat and is important in its repercussions later in the organization of the American Church. Of, perhaps, nearly equal importance and certainly of sufficient interest to be noted, is the section dealing with the celebration of the Holy Eucharist. It should be remembered that the Book of Common Prayer in use in England at this time was not identical with the earlier one of the Reign of Edward VI. Many of the English Clergy regretted the changes which had been made but were unable to do anything about it. The Scottish Church had restored this form. Article V of the Concordat deals thus with this matter, "As the Celebration of the Holy Eucharist, or the Administration of the Sacrament of the Body and Blood of Christ, is the principal Bond of Union among Christians, as well as the most solemn Act of Worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible . . . In this capital Article therefore of the Eucharistic Service . . . Bishop Seabury also agrees to take a serious View of the

Communion office recommended by them, and if found agreeable to the general standards of Antiquity, to give his Sanction to it, and by gentle methods of Argument and Persuasion, to endeavor, as they have done, to introduce it by degrees into practice without Compulsion of Authority on the one side, or the prejudice of former Custom on the other.” Both of these items came into the discussions of the conventions whose work was the organization of the American Church.

On October 6, 1784 a meeting was held in New York City at which nine States were represented. John Rutgers Marshall was sent to represent Connecticut; but his sole mission was to make known to the assembled clergy that Connecticut had already sent a candidate for Episcopal Consecration and until the result of that move should be known, Connecticut could take no part in discussions for the organization of the American Church. When their bishop should have returned they would then do all in their power to further that movement. Following this assurance, upon the return of Bishop Seabury, they invited the clergy of the other States to attend the Convocation at Middletown. Apparently this invitation received no notice.

Various State and inter-state conventions were held from the end of the war up till the final organization of the Church in the convention of 1789. Most of these conventions had as chief objective the organization of the Episcopal Church in America. From time to time there was correspondence between the men most interested and Churchmen of England. The final recognition of the United States by the British Government and the very earnest endeavors of American Church men to organize and to go forward, opened the way for Consecration of American Bishops in England; and in February, 1787 William White was consecrated Bishop of Pennsylvania and Samuel Provoost, Bishop of New York by the two Archbishops assisted by the Bishop of Bath and Wells and the Bishop of Peterborough. The discussions in the conventions consisted largely of the constitution and there were various views. All, or nearly all agreed that there should be one United Church free from any political power, but there were other questions upon which it seemed hard for the representatives to agree. One was the recognition of the Consecration of Bishop Seabury by the Non-juring Bishops: one was the part and powers of the Bishops in the Church Government and Conventions, and one was the part and power of the Laity.

Samuel Provoost was greatly opposed to recognizing Bishop Seabury's Consecration; and he was so determined about it that, had he not been too ill to attend the September (adjourned) session of the 1789 convention, there might have been a permanent schism. As it was, owing largely to the moderation and harmonizing influence of three men, William White, Samuel Parker, of Boston, and Samuel Seabury, this adjourned meeting was able to adjust all difficulties, Non-Juring Consecration, Superior House of Bishops, the place of the Clergy and of representation of the Laity. Also, all differences as to the Book of Common Prayer were adjusted and Bishop Seabury had the great satisfaction of keeping faith with the Scottish Bishops in every essential of the Concordat, not only for Connecticut but for the United States.

At the adjournment of this Convention the American Episcopal Church was one, with a Constitution and Liturgy finally approved and accepted. One must mention, however, the next General Convention which met in New York City in 1792. This was the first Triennial. At this meeting occurred the first consecration of an American Bishop on American soil. There were now four bishops, Seabury, White, Provoost and James Madison, Bishop of Virginia. These four bishops joined in the consecration of the Rev. Thomas John Claggett, Bishop elect of Maryland. This was a great occasion not only because Bishop Claggett was the first to receive his Consecration on American Soil but also because in this consecration, the two Successions, the Scottish and the English, were united in the American Church.



*The Glebe House of St. Paul's Parish, Woodbury  
Wherein Bishop Seabury was elected*



*The Study of the Glebe House. The first Bishop of the Church in America, Samuel Seabury, was elected in this room.*

#### CHAPTER IV

### THE GLEBE HOUSE

ONLY a short distance southwest of St. Paul's Church, on what was originally the main business street of Old Woodbury, stands the "Glebe House". It lies in a wide expanse of low, fertile fields where at one time the Pomperaug River must have pursued its course.

Today, this venerable mansion is one of the outstanding historic shrines of the United States. Although its earliest years are shrouded in more or less obscurity, its recorded life commenced on May 27, 1747. At that time the land was deeded by Zadok Hurd to Captain Wait Hinman.

According to the estimation of architects who specialize in restorations, the Glebe House was erected during the town's early settlement. At first — around 1690 — the house consisted of two rooms and a large field-stone chimney. The present parlor and upstairs pine-paneled bedroom were the original rooms. It then

corresponded closely to what Norman Isham terms 'the one-room house' in his book, "Early Connecticut Houses".

About sixty years later, in 1750, the structure was evidently completed and enlarged. On February 11, 1765 the records reveal that the property was sold to Captain Richard Brownson by Nathan Hurd who had acquired it from Captain Hinman on June 6, 1748. Dwelling house and barn were included with the land. By this time two more large chambers had been added on the other side of the chimney. The older roof was replaced with a more suitable one. A lean-to, or kitchen, finished off the rear in typical Connecticut Valley style. Both parlor and kitchen boasted paneled doors leading to the outside. At completion the building was without doubt one of the finest residences of its day in this particular section of Connecticut.

The date of completion coincides roughly with the founding of St. Paul's parish, but it was not until some years hence, in 1771, that John Rutgers Marshall, first resident rector, employed the house as a glebe. James Masters, a parishioner, purchased it on October 12th of that same year from Marcy Bennit, daughter of Captain Brownson. The house passed into the hands of John Rutgers Marshall, John Clark, Adam Lum, and Mitchell Lamson on April 22, 1783.

Three years after the election of Bishop Seabury, the Glebe House was sold on August 9, 1786 to John Clark for the purpose of assisting the struggling parish in erecting a church.

For a period of sixty-four years or so, the house went through an industrial era under the ownership of Gideon B. Botsford, a silver smith. During this period, there were erected a hatter's shop, a silver smith's shop, and other smaller buildings.

Next date of importance in its life was April 9, 1866, when the house and its additional buildings again changed hands. The succeeding owner, Daniel Curtiss, rented it to a great variety of tenants, until finally three clergymen, the Reverend J. H. George, Reverend J. F. Nichols, and Reverend J. C. Linsley purchased the ancient edifice from Horace D. Curtiss the son of Daniel Curtiss. They presented the house to Bishop John Williams of Connecticut as a Christmas gift, the deed being dated December 29, 1892.

Bishop Williams wrote them three touching letters of thanks in which he exclaims, "What a Xmas gift you send me! All the better that it is for others and not for myself." In another note to the committee of three he asserts, "It will be my effort to ensure that this

property shall be used for the good of the Church, and therefore for the work of the Master.”

It was first used officially, after ceasing to be a Rectory, when the commemorative service for Bishop Seabury's election was held, March 27, 1883. Several committees were formed thereafter in vain attempts to preserve or use the mansion as a home for aged clergymen. Only one clergyman is known, however, to have lived there. All efforts to preserve the structure failed miserably, and it was decided to tear it down, substituting in its place a memorial tablet.

The Right Reverend E. Campion Acheson, then suffragan bishop of Connecticut, protested. In November 1922 he appointed a new committee in a last attempt to save the shrine from decay and oblivion. Faithfully restored to the period in which the first rector was its tenant, the ancient mansion was opened to the public and a custodian installed in 1925. In that year the Seabury Society for the Preservation of the Glebe House came into being.

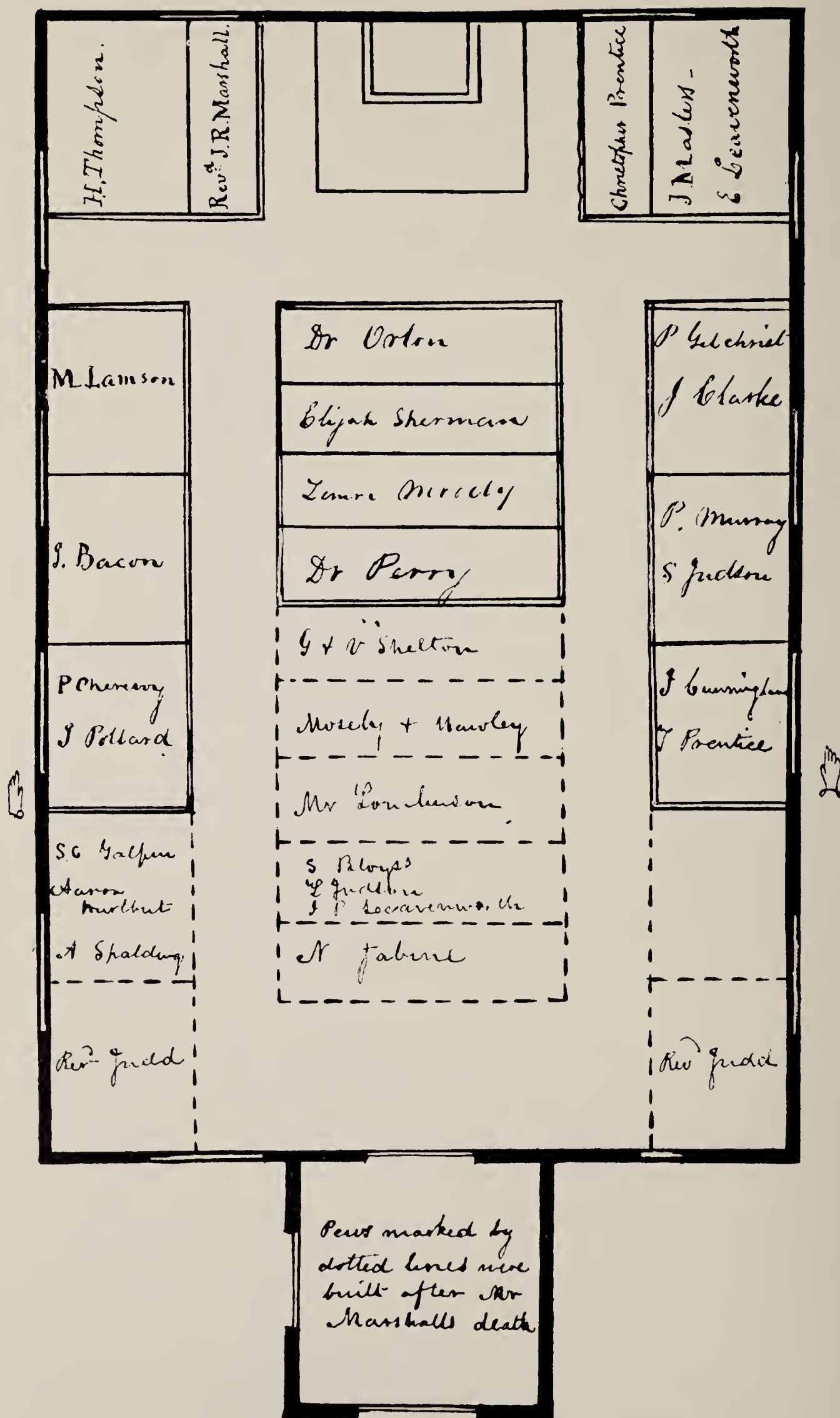
As it stands today, the house embodies the regulation seventeenth-century type in its interior scheme while the exterior features are of the middle eighteenth century. Furniture of both periods is included in its valuable collection.

The roof has the curb or gambrel, while in back is a curving pitch sweeping downward over the old buttery in the far rear. Inside, a “porch” or hall contains a staircase running from left to right. On the left is the beautifully-paneled parlor in which the historic meeting was held. In the rear is the long kitchen with its huge fireplace, measuring eight feet in length by five feet in height, in back of which yawns an early type of baking oven.

In the paneled room to the right of the front hall is the hidden panel at the bottom of the wood-closet. Through this the Reverend John Rutgers Marshall disappeared when the Patriots searched the house for him. There has always been a tradition in the Marshall family that a secret passage ran underground from the Glebe House to the home of Tory neighbors.

A most interesting piece of woodwork is the pine board matched paneling covering the inner walls of the bedroom over the parlor. Pine trees from which these were hewn are said to be a practically extinct species of Connecticut's primeval forest.

The Old Glebe House is visited, annually, by thousands of persons interested in early Colonial buildings and ways of life, or in the history of the Episcopal Church in Connecticut.



Early seating arrangement in St. Paul's Church.

## CHAPTER V

### THE CHURCH EDIFICE

FOR some years prior to the building of the present church in 1785, the Episcopal services were held in the "Old Town House", which had been built for a meeting house by the First Congregational Society in 1681, near the present site of the Soldier's Monument. After the building of the second meeting house by the Congregational Society in 1747, this building was used as a town hall for many years and afterwards as a slaughter house by a Mr. Tallman.

The Altar used prior to the completion of the present church was saved by a member of the society, who was also a Mason, and later placed in King Solomon's Lodge, where it is still in use.

While holding their meetings in "The Old Woodbury Town House", the desire of the members for a church of their own continued to grow until, after the peace following the Revolutionary war had made labor more plentiful, they took action at a meeting held at the "Town House" on January 10, 1785, when it was voted: — "That on consideration of the present state of the society the most likely means and ways that can at present be expected to affect the purpose of building a house of Divine service will be to solicit contributions and subscriptions from the generous and well disposed as may affect the desire, and that so soon as the committee shall have received . . . in money or necessary materials . . . to the amount of three hundred pounds to be valued in lawful money, the committee shall give notice . . . that further measures may be taken . . .". The location selected was "in the cross highway near Sherwood's shop and as nigh to the northeast corner of the burying ground as may be with Conveniency." Samuel Orton, Mitchel Lamson and John Clark were appointed a committee to solicit subscriptions.

The committee seem to have been successful in their efforts as on February 23, 1785 it was voted: — "To go on and build a church 48 feet long and 32 feet wide without an arch". Samuel Orton, John Clark and Mitchel Lamson were appointed a building committee.

It was necessary to obtain the consent of the First Society before the work could be begun. This was given on May 9, 1785 when it was voted: — "That the Episcopal Society in this town have the liberty to build a church in the northeast corner of the burying yard." This consent must have been taken for granted because in

an old account book owned by Dan'l Huntington we find this notation, "April 1, 1785. A fine hard crust this morning, about 10 o'clock two loads of timber brought for the church on sleds which ran very easy."

The cutting and drawing of logs continued for some time. Every timber and all boards used in the building, except those placed in very recent years, are of native oak, cut in the forests of what at that time constituted the town of Woodbury, hewn or sawed by Woodbury workmen, hand planed and finished. In July the church was raised and Dan'l Huntington's book states; "August 5, 1785. This day being Friday the steeple to the church was finished raising. But the body of the house and the steeple up to the eighth square was raised about three weeks ago. Nobody much hurt". The gallery timbers must have been put in at this time because a list of lumber dated August 1785 included "Gallery girts and steeple timbers".

The church building at that time was a simple rectangle with the tower extending its full depth from the front of the main building, with a door in the front of the tower and another door in the south side, a small arched window in the front of the tower just above the door, (this window has since been replaced with a stained glass window), two small round windows, one above the other, near the top of the tower, as at present, and two large arched windows in the front of the main building, one above the other, on either side of and equally distant from the tower. The money originally collected was apparently exhausted at this time and the building left entirely enclosed, but the interior in a rough unfinished condition.

Contributions to the original fund were based on the pounds, shillings and pence in use at that time and were for the most part not in cash but in services, materials for the church building, payment for the labor of others, payment of accounts owed by the workmen to various merchants and individuals about the town, and goods furnished to the workmen which, among other things, included "1/2 Barril of Pork 2-10-0, one felt hat 7 shillings, and ten gallons, three quarts and 1 pint of rum". This last entry may seem strange to those who have not seen the raising of a building in the old days, when no one expected to be paid for his labor but did expect and usually received a satisfactory amount of food and drink.

The Rev. John Rutgers Marshall furnished the small window panes which were brought from England and most of which still

remain, also the nails, and he collected for the fund four pounds ten shillings in cash in the town of Newtown. Nails used in later work on the church were furnished by Samuel Woodman and Asahel Bacon. Mr. Bacon also furnished the cash for the Vane which cost one pound ten shillings and was brought from New Haven by Mr. Backus who received twelve shillings for expenses and six shillings for his time and who, for the trip, used a horse owned by Stephen Galpin, for which Mr. Galpin received five shillings.

Additional subscriptions in cash or work were made by eighty-one individuals. Their names and amounts contributed can be found in the Clerk's records, the originals of which are at the State Library, Hartford, Connecticut.

The zeal of the Rev. Mr. Marshall and his parishoners for a church of their own could not be overcome and at a meeting held at the "Town House" on June 15, 1786 they voted to "lay a tax of 1 shilling six pence on the pound on the list of 1786, the proceeds to be applied toward the finishing of the church in Woodbury". Samuel Orton, John Clark and Mitchel Lamson were continued as a committee to "lay out the money on the church". On August 9, 1786 Rev. John R. Marshall, Adam Lum and Mitchel Lamson, who had been members of the committee which held title to the Glebe House for the society, sold the Glebe House to John Clark, who had also been a member of the committee, and the proceeds of the sale were added to the funds for building the church. The money thus raised was used for work on the interior of the church which, while not a matter of record, was probably the laying of the floor and the building of a coarse, temporary, wooden pulpit against the center of the back wall of the church, as the Clerk's records state that on November 28, 1787 the first meeting was held in the church.

The type of seat used at that time is a matter of conjecture, because no action was taken on the building of seats or pews until March 24, 1788 at which time it was voted to "... make a grant of part of the ground or floor of said church to each individual for the purpose of building pews or seats, the expense of which to be at the charge of the owner thereof and that the particular person or persons to whom the society, by their vote, shall grant the ground or floor of said house shall have an exclusive right to the floor of that particular part to them granted, their heirs and assigns or to the widow of a deceased proprietor for and during the time that said house shall continue in being, always provided that the person or persons to whom any particular grant may be made actually

builds a pew or seat by the first day of August next coming . . .” The size of the seats or pews was set as “sufficient for a common family to seat in.”

The Rev. John R. Marshall was granted the floor on the south side of the pulpit to build two seats, Hezekiah Thompson had the floor at the southwest corner to build a pew. (Mr. Marshall’s seats ran lengthwise of the church in front of Mr. Thompson’s pew.) John Masters had the floor in the northwest corner to build a pew. The meeting was then adjourned to April 8th when certain members were granted space on the north and south sides to build seats. Between this meeting and the following meeting which was held on April 23rd some one must have realized how undesirable it would be to have square pews and straight seats intermingled throughout the whole church, and at the latter meeting it was voted “to build pews around the sides of the church and seats in the center of same.” Space was granted on the north side of the pulpit to build two seats. (These seats ran lengthwise of the church in front of Mr. Masters’ pew.)

On January 26, 1789 it was voted to lay a tax of seven shillings on the pound on the list of 1788, payable February 10, 1789” to be applied toward the charges for building the church.

No grants were made after June 6, 1791 at which time space had been granted for six pews on either side of the church.

From 1797 to 1800 important improvements were made in the interior of the church including plastering and finishing up of the pews. It seems to be one of the ironies of fate that Mr. Thomas Prentice, who had been one of those most instrumental in the building of the church and who had worked four days at the roof and twenty seven and one half days at the steeple should have, while finishing the inside of the church, fallen from the upper wall to the floor and been killed.

Through the efforts of Col. William Moseley, at that time Treasurer of the parish, a bell was secured in 1810 and in the same year the pulpit was built at a cost of \$71.67 which was apparently raised by a tax on the list of 1810.

The desire to change the old square pews into seats took form at the annual meeting March 30, 1812, under the Rectorship of Rev. Mr. Welton when it was voted: — “That the proprietors of any pew or pews in the church may alter the same into slips or seats, provided that when any such alteration is made in the pews

on one side of the church the same alteration be made on the other side so as to procure a uniformity in the appearance of the seats, and that the standing committee may alter by and with the consent of the proprietors of the first two slips in front of the desk in the church if a subscription can be made to defray the expense of said alterations". On April 19, 1813 Charles B. Phelps and Gany Bacon were appointed a committee to solicit subscriptions and on April 11, 1814 Gany Bacon, John P. Marshall and Nathan Preston were appointed a committee to "make such contracts respecting the finishing or repairing the church as they judge best." With the money thus secured the church was thoroughly finished, alterations made in the steeple, the old gallery taken out and new one built, the square pews on the north and south sides of the pulpit and along the walls on each side were turned into seats.

At that time attendance must have been large because on May 20, 1822 it was voted: — "That the society committee be directed to furnish a seat for each person who has or shall join the society who is not already provided for, suitable to their age, if they shall apply for same when seats are not filled at present".

On October 30, 1822 the church was "set apart from all unhal-  
lowed, profane and common uses and dedicated to the worship and service of Almighty God" by the Rt. Rev. Thomas C. Brownell, third Bishop of Connecticut, by whose official act it received the name of St. Paul's Church, Woodbury.

By April 26, 1830 the idea of holding seats as private property was beginning to disappear and it was voted: — "That the slips be set up at auction on the second Saturday in May for one year ending Easter 1831, reserving such slips for widows and others as the society committee may direct". This system of renting seats continued until January 3, 1870 when it was voted that the seats in St. Paul's Church be free. At various times since then slips have been set up at auction but they have been free for some years past.

On April 1, 1839 it was voted to circulate a subscription for painting and repairing the church necessary to receive the organ, which was placed in the church in the fall of 1840.

Mr. Phineas Bradley and Edson Camp were appointed on March 28, 1842 to call on the Selectmen for permission to obtain ground northwest of the church to build horse sheds. The sheds were built in the spring of 1843 and on May 1st of the same year a new bell was placed in the church. This bell was purchased from G. Holbrook, weighed 843 pounds and the cost, including expense of

placing, was \$240.75. Payment was made by turning in the old bell, weighing 596 pounds, for \$101.32 and cash, part of which was secured by subscription and the remainder advanced by the ladies of the Benevolent Society from funds secured by holding a fair the previous summer.

On March 24, 1845, David Betts and Lewis B. Candee were appointed a committee to superintend building of Vestry room, which was built on the back of the church.

In the year 1852, the church was presented with "elegant Bible, Prayer book and Hymnal" by gentlemen who had formerly been members of the parish. These service books for Lectern and Altar were given on the day preceding the Jubilee celebration of S.P.G. and were first used on that occasion. The Bible replaced the one originally used, which had been brought from London in 1771, by the Rev. John R. Marshall, which his widow, Mrs. Sarah Marshall, had rebound and which is now at the Glebe House. At this time the ladies of the Sewing Society furnished the church with "a full set of beautiful lamps", which were in swinging brackets and the central fixture was a huge chandelier holding eight or ten lamps suspended from the ceiling.

During the winter of 1853, the sum of \$150.00 had been raised for alterations and repairs in the church, other subscriptions came in later and on May 29, 1854 it was voted: — "That the sum subscribed was sufficient to warrant the commencement of repairs and the committee were directed to commence the additions and repairs by the 10th June 1854 according to the plans and specifications written by W. P. Marshall". Rev. F. D. Harriman offered to appropriate the amount which would be due him as salary, \$425, to the repairs on condition the society raise the same sum in addition. At this time the Chancel was added and the Vestry room moved to the South side of the extension, the Nave was lengthened on each side of the tower for vestibules, the Gallery removed, the tower opened into the church for organ loft three feet above the main floor, the doors removed from the tower and placed in the front of the church on either side of the tower, the large timbers of the frame were cased, strengthened and adorned with heavy spandrels and pendants, the ceiling was colored ultra marine blue with bordered medallions of buff and vermillion. The Chancel was raised two steps with the pulpit and desk on either side, the Sacrorium, raised one step, was adorned with a bold Altar wainscoating of amber color containing six panels, the two center panels contained the Ten Commandments in blue and gold. A massive Communion

Table covered with embroidered Altar Cloth of crimson and gold replaced the original cherry Communion Table, which now stands behind the Font in the northwest corner of the church. An organ of eight stops, which is now in Christ Church, Bethlehem, was erected by Mr. George Jardine of New York and the organ chamber had seats for twelve persons. All the work was done under the direction of Mr. Walter P. Marshall of Pittsburgh, Pa., grandson of the first Rector, and Mr. Eidlitz, an architect of New York. Mr. Henry Perry Marshall, another grandson of the first Rector, presented the beautiful crystal chandelier which now hangs in the Chancel.

The cost of all including furniture, without the organ, was about \$3000 and, although friends outside the parish helped with the finances, there remained a debt of \$1500 which was paid off under the Rectorship of the Rev. Mr. Harriman. The organ was paid for by Mr. Walter P. Marshall who was reimbursed by the parish with the exception of \$400 and on April 9, 1855 it was voted: — “That the Vestry confer with Mr. Marshall and contract with him for the use of the organ.” Whether this was done is not a matter of record, however the parish took title to the organ a short time later.

Soon after the above alterations had been made, a wooden Baptismal Font with a silver inset bowl was presented to the church. The bowl was engraved as follows: — “Presented to St. Paul’s Church, Woodbury, Conn. by Lucy C. Churchill and J. Otis Averill, 1855”.

The Clerk’s records, on the page following the minutes of the Annual meeting April 21, 1851, show that all the square pews had been removed and replaced with seats prior to that time.

In 1858 a fence consisting of posts and an iron rail was placed south of the church, along the front of the cemetery, but has since been removed. In this same year George P. Allen was authorized to “put up seats in the church in front of the square body, in front of the singers and on the south side of each entry. At that time four seats were added behind the nine center seats shown in the records of 1851. (Treasurer’s record for 1859 shows thirteen seats in center of church and fourteen on either side.) In the years 1859 and 1860 the rear seat on the south side was reserved as a free seat for colored persons. At that time the church was heated by two stoves, one in the northeast and one in the southeast corners.

At a commemorative service held on Wednesday, September 6, 1871 many gifts were made to the church, the donors of which are

unknown, these included: — Wall decorations of chancel in polychrome; the four oil paintings in the four panels of the reredos; the silver flagon and silver paten now used; prayer books for the altar; the pulpit desk and a pulpit frontal, in crimson and gold; two sets of candle branches for the reredos; a set of altar linen and a pair of crystal vases.

The present Font was presented in 1884 by members of the Marshall family, as a memorial to a member of the family, and the old wooden Font stand was then used as a credence table.

On April 26, 1886 the church accepted a legacy from the estate of Phineas S. Bradley, who had for many years been a Warden, on condition that it be used for the expenses of the parish and that his heirs be allowed the use of his seat, number six on the south side, for five years from the date of his decease.

The Alms Basin was presented to the church by the Litchfield Archdeaconry on May 7, 1890 when the Rector-elect Rev. J. Chauncey Linsley was advanced to the priesthood in St. Paul's.

The Lectern was a gift from the Friendly Helpers Society in memory of former deceased Rectors and was presented on St. Paul's Day 1891. On Easter Day 1891 the Altar Cross was presented in memory of Phineas S. Bradley.

In 1893 an organ was presented to St. Paul's by St. George's Church in New York City and the cost of installation was paid by Mr. W. Gayer Dominick. This organ was used until 1904 when it was replaced by the present organ, a gift from Mrs. Percy Griffin and Mrs. Oliver Cowles, a brass tablet on front of which reads: — "This Organ is Dedicated to the Glory of God and given in loving Memory of the Cowles Family." The new organ was so much larger

than the one formerly used it was necessary to enlarge the choir loft and on June 25, 1905 Mr. E. W. Pond was appointed to solicit funds for this purpose and in the same year this work was done by removing two seats from the rear of the center row, cutting them in half and placing them on the north and south sides, which accounts for the fact that there are three seats No. 12 and two seats No. 13 on the north side and two seats No. 13 on the south side.

The following year the church was wired for electricity by F. F. Hitchcock through the generosity of Mrs. Edward Leavitt who, with her husband, furnished the paint for the outside of the church in 1907, at which time three maple trees which formerly stood south of the church were removed.

The large bible now on the Lectern was presented in 1910 by Mr. George C. White in memory of his wife Cordelia Curtiss White “who was born in 1843, married in 1867, laid at rest in 1887 within sight of this church”.

The present Altar, replacing the one used from 1854 and which now stands in the Vestry room, was presented by Rev. George T. Linsley in 1912 and in the same year Mrs. Anna DeWitt Marshall Dominick presented Altar Book, Prayer Book and Hymnal; Noble Allen presented the Hymn Board; Mr. Henry Truman the Hymn Board letters and numerals and Mrs. Paul Bronson the glass vases and window screens.

In 1924 the horse sheds, which were in a bad state of repair, were removed and later that year the Marshall family presented the tablet which is on the south wall of the Sanctuary inside the chancel rail and which is engraved with a copy of the inscription on the tombstone of the Rev. John Rutgers Marshall and that of his wife Sarah Bryant Marshall whose burial places are close behind the church.

In 1926 the Friendly Helpers Society made changes in the seats in the southwest corner of the church, turning the seats lengthwise of the church, in memory of a member of the choir, Miss Lena Smith. These seats were used for some time thereafter by the choir. It is interesting to note that these seats are now in much the same position as they were when originally built by Mr. Hezekiah Thompson and the Rev. John Rutgers Marshall and doubly interesting when one considers that, at the time of her death, Miss Smith resided with her grandfather in the house formerly owned and occupied by Mr. Hezekiah Thompson.

The cushions now in the church were donated by the Parish Aid Society with the aid of a substantial cash gift from Mrs. William Pollock of New York in 1927.

The Credence Bracket was placed in the Sanctuary in 1928 by Mr. and Mrs. William H. Minor in memory of their daughter, Miss Marguerite Minor and on May 13, 1928 the prayer desk at the foot of the chancel steps was presented as a memorial to Antoinette Judson by her husband George Hurd Benham, who on Easter Day 1930 presented the Litany book now on this desk.

There is no record of the date the first heating plant was placed in the church but the present heating system was installed by the Hitchcock Co. in the autumn of 1929 at a cost of \$675.

The prayer book on the Altar in memory of Mary Treat Andrews and the prayer book on the prayer desk in memory of Launcelot and Virginia Shea were presented on Easter Day 1930. Two Hymnals, one on the Altar and the other on the prayer desk were presented, in memory of George Hurd Benham, on Whitsunday 1930 by his daughters, Miss Edith L. Benham and Mrs. Nellie B. Cook.

A pair of copper Altar vases were presented in 1939 by Mr. and Mrs. William H. Minor in memory of their daughter Erma Minor Wells.

The Eucharistic Candle Sticks were a present to St. Paul's Church from Marshall Rutgers Kernochan, a great, great, grandson of Rev. John Rutgers Marshall. The pair of brass Altar vases were presented by Cornelia Ellsworth Marshall in memory of Cornelia E. C. Marshall. The larger Altar prayer book was presented in memory of Julia Perry Marshall. No dates are available on the above.

The original pewter Communion Service used by the Episcopal Society in Woodbury, consisting of Flagon, two Plates and one Beaker, is now on display, along with a large number of old Communion Services, in the Pottery room of the Morgan Memorial Building in Hartford, Conn.

On the north wall of the church, near the Font is a bronze plaque, placed May 23, 1940, bearing these words: — "The Daughters of Cincinnati dedicate this tablet to the memory of the Reverend Alexander Hamilton. Their Chaplain for thirty-four years. Rector of this Parish 1909-1915".

As you enter the church the first memorial window in the upper row South side is in memory of Gideon B. Botsford and Mary E. Botsford, placed by their son Frederick Botsford. No date. The second window is in memory of Benjamin and Betsy Collier Doolittle. This window was placed in 1899 by their heirs. The third is the Bradley Memorial window. No date. The fourth is in memory of Ephriam Peck and Betsy Porter Peck. No date.

The fourth window in the lower row South side is in memory of Benjamin Curtis Peck and Hannah Brothwell Peck. Placed by their heirs in 1906.

The first window in the upper row, North side is plain glass. The second is in memory of Moody-Douglass. No date. The third is in memory of Rev. Wm. Preston, D.D. No date. The fourth window is in memory of J. O. Orton. No date.

In the North wall of the chancel is a window in memory of Rev. John Rutgers Marshall containing this inscription: — “Rev. John R. Marshall Missionary of S.P.G. and first Rector of this Church, presented by his grandchildren.” In the South wall of the chancel is a round window, the design, a triangle superimposed on the trefoil or intertwined circles, comprise a familiar symbol for the Trinity. The Hebrew letters in the center of the triangle are to be translated by the English word “Jehovah”.

Services have been held in the present church building, continuously since November 28, 1787, except for a short time during the alterations in 1854, when they were held in the Lecture room of the First Congregational Society.

In January 1928 a movement was started by the Rector, Rev. L. E. Todd, to build a Parish House on the land on the northerly side of the church, where the horse sheds had formerly stood. At a Special Town Meeting held March 26, 1928 it was voted: — That the Selectmen be authorized to sell, to St. Paul's Episcopal Society, land described as follows: — Commencing where the said Society's land joins the parcel on the Main St. and running in a Westerly direction on the line of said society and of the cemetery 138 feet more or less, thence in a Northerly direction 26 feet, thence in a Northeasterly and Easterly direction to said Main St. thence along line of said Main St., to point of beginning.

The Senior Warden, Mr. T. L. Shea, paid one dollar for the land and for recording deed for same. On November 16, 1928 it was voted that steps be taken toward building the Parish House at a cost not to exceed \$8000. On December 14 Mr. George H. Benham was appointed chairman of a committee to raise funds to build the Parish House. On January 24, 1929 Mr. Benham reported that he had received pledges amounting to \$1740. At the present time 1940 the fund together with accumulated interest amounts to approximately \$3500 and the completion of this worthy and necessary project is held up due to lack of funds. Miss Edith L. Benham of North Woodbury, Connecticut is Treasurer of the Parish House Fund.



*The chancel of St. Paul's Church as it appears in the Bicentennial year of 1940*

## CHAPTER VI

### CELEBRATIONS IN ST. PAUL'S

VARIOUS celebrations have taken place in ancient St. Paul's Church. The Diocesan Convention was held here on June 1, 1814.

Bishop Hobart visited St. Paul's in 1816 and 1817 and Bishop Brownell, in the years from 1820 to 1850.

At a service on September 3, 1829, the Rev. William H. Lucas was ordained Priest by Bishop Brownell.

At a service at St. Paul's on February 12, 1857, the Rev. Curtiss T. Woodruff was ordained Priest and T. G. Carver and George R. Davis were ordained Deacons. The Rev. Messrs. B. W. Stone, J. Townsend, Seth Davis, C. I. Potter, J. M. Wiley, T. K. Miller and Dr. Holcomb took part in the service. Nine were confirmed, including Mr. Robinson, a Congregational Minister.

The Centennial celebration of the settlement of Rev. John Rutgers Marshall, in Woodbury, by the Society for the Propagation of the Gospel was held at St. Paul's on September 6, 1871. Bishop Williams, Bishop A. R. P. Venable of Nassau and fifteen members of the clergy took part in the celebration.

On March 27, 1883, the Centennial of the election of Bishop Seabury was celebrated.

Bishop Williams visited the church during the years from 1852 to 1894 and was instrumental in having the Old Glebe House purchased from its private owners in 1892.

One of the largest celebrations in the history of the church was held on May 7, 1890, when the Rector-elect, Rev. J. Chauncey Linsley was ordained Priest and a class of thirty-two candidates received the rite of Confirmation. This celebration was attended by a large number of the clergy and many gifts were presented to the church, including the present Alms Basin, which was presented by the Litchfield Archdeaconry.

During the Rectorship of Rev. Alexander Hamilton, in 1915, the Rt. Rev. Anthony Mitchell, D.D., Lord Bishop of Aberdeen and Orkney, and successor to the consecrators of Bishop Seabury; his Chaplain, the Rev. Charles Richard Davey Biggs, D.D., vicar of St. Philip and St. James, Oxford; the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, were the distinguished guests

at a service at St. Paul's. The service was read by Archdeacon Humphrey of Roxbury, from the ancient prayer book used by the first Rector.

On June 30, 1925, more than eight hundred persons attended the services of the opening of the Old Glebe House after its restoration. After the church service, which included the dedication of the Marshall tablet, the vested choir, followed by the clergy in their vestments, the Ministers of the other churches in town, including the late Rev. J. L. R. Wyckoff, Bishop Acheson, Bishop Brewster and the Rector, Rev. L. E. Todd, marched through the cemetery to the Glebe House for the formal opening. A large number of the clergy of the state attended. Among the congregation was a descendant of the Masters family, who once owned the Glebe House, and descendants of Bishop Seabury, Bishop Jarvis, Rev. John Rutgers Marshall, and Bishop Skinner, one of the consecrators of Bishop Seabury.

A commemoration of the one hundred forty-third anniversary of the consecration of Bishop Seabury was held at St. Paul's Church on November 14, 1927. The hymn used, "To satisfy and cheer our souls", was sung at the consecration of Bishop Seabury on November 14, 1784. Psalm number forty-eight, which was sung at the first celebration of Holy Communion by the settlers in Jamestown in 1607, was also used at this service. The Bishop of Aberdeen, Scotland, Rt. Rev. F. L. Deane; Rev. Erskine Hill, provost of Aberdeen Cathedral; Bishop Brewster and Bishop Acheson took part in the service. E. H. Sheppard, organist of Trinity Church, Waterbury, was at the organ. The crowd at this service was so great that only a part of them could get into the church and the Bishop of Aberdeen addressed the remainder from the steps of the church. Fifty members of the clergy were present. The offering, which amounted to \$2300.00, was sent to Aberdeen to assist in the rebuilding of the Cathedral.

The one hundred fiftieth anniversary of the election of Bishop Seabury was celebrated at St. Paul's on March 25, 1933, with a special service in which Bishop Brewster, Bishop Acheson, Bishop Budlong, Bishop Manning of New York, Bishop Burleson, assistant to the presiding Bishop, took part. In the afternoon a pageant, depicting the incidents connected with the history of the church and the election of Bishop Seabury, was presented by the clergy of Connecticut and residents of Woodbury, including First Selectman Charles S. Curtiss. The crowd was so large that, although the

pageant was presented twice and the church was filled to capacity each time, many persons were unable to see it. The parts of the ten electors were taken by the successors of the original electors and included Rev. Floyd Appleton, Woodbury; Rev. F.F. German, Middletown; Rev. John R. Jones, Brooklyn; Rev. Charles O. Scoville, New Haven; Rev. Charles W. Hubon, Derby; Rev. Thomas Richey, Norwich; Rev. Donald W. Greene, Wallingford; Rev. Culbert McGay, New Milford; and Rev. John V. R. McKenzie, Huntington.

The celebration of the one hundred fiftieth anniversary of the building of the present church, was held on July 14, 1935.

Old Home Sunday was observed in St. Paul's on August 13, 1939. The Rev. Dr. J. Chauncey Linsley preached the eleven o'clock sermon and told of the coming of the Church of England to Connecticut and to Woodbury in particular. This service also marked the fiftieth anniversary of the coming of Dr. Linsley, as deacon, to St. Paul's. There were approximately two hundred persons present.

On May 7, 1940, Rev. J. Chauncey Linsley, D.D., was the celebrant at a service of Holy Communion, marking the fiftieth anniversary of his ordination into the Priesthood at St. Paul's. Also, present at this service, were ten persons out of the class of thirty-two, who were confirmed by Bishop Williams at Dr. Linsley's ordination in 1890.

At the Bicentennial celebration of Christ Church, Roxbury, held on June 16, 1940, a field stone marker, with a bronze tablet attached, was dedicated at the site of the first Episcopal church in ancient Woodbury, in that part, which is now Roxbury.

On July 14, 1940, there will be a Bicentennial celebration of the founding of the Episcopal Society in Woodbury.

## THE CLERGY

1722-1940

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### MISSIONARIES OF THE SOCIETY FOR THE PROPOGATION OF THE GOSPEL IN FOREIGN PARTS

1722-1763

George Pigot, Samuel Johnson, John Beach, Thomas Davies,  
Roger Viets, Richard Clarke, Abraham Clark

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### CLERGY OF ST. PAUL'S PARISH

John Rutgers Marshall . . 1771 - 1789  
(S.P.G. missionary to end of Revolution)  
James Sayre . . . . . c. 1791  
Seth Hart . . . . . 1791 - 1793  
Reuben Ives . . . . . 1794 - 1796  
Tillotson Bronson . . . . . 1797 - 1800  
Bethel Judd . . . . . 1800 - 1804  
Chauncey Prindle . . . . . - 1805  
Russell Wheeler . . . . . 1807 - 1809  
Joseph Davis Welton . . . 1809 - 1816  
Sturges Gilbert . . . . . 1816 - 1827  
William H. Lucas . . . . . 1828 - 1829  
Ulysses M. Wheeler . . . . 1829 - 1830  
Daniel Burhans . . . . . 1830 - 1831  
Joseph Scott . . . . . 1831 - 1834  
John Dowdney, Jr. . . . . 1834 - 1835  
Edward C. Bull . . . . . 1835 - 1836  
P. Teller Babbit . . . . . 1836 - 1837  
Solomon G. Hitchcock . . . 1837 - 1844  
Richard Cox . . . . . 1844 - 1845  
David P. Sanford . . . . . 1845 - 1847  
Charles S. Putnam . . . . . 1847 - 1848

P. Teller Babbit . . . . . 1848 - 1849  
Robert C. Rogers . . . . . 1849 - 1853  
F. D. Harriman . . . . . 1853 - 1856  
Curtis T. Woodruff . . . . . 1856 - 1860  
George Rumney . . . . . 1860 - 1862  
John Purves . . . . . 1863 - 1872  
James G. Jacocks . . . . . 1872 - 1878  
Elihu T. Sanford . . . . . 1878 - 1880  
John Francis George . . . . 1880 - 1883  
Robert Nelson . . . . . 1883 - 1886  
Wilfrid H. Dean . . . . . 1887 - 1889  
J. Chauncey Linsley . . . . 1889 - 1895  
J. Thompson Hargrave . . . 1896 - 1897  
L. Robert Sheffield . . . . . 1898 - 1905  
J. H. Barnard . . . . . 1906 - 1908  
Alexander Hamilton . . . . 1909 - 1915  
John N. Lewis . . . . . 1915 - 1918  
James T. Carney, vicar . . . 1917 - 1918  
Clarence H. Beers . . . . . 1918 - 1922  
Leonard E. Todd . . . . . 1923 - 1930  
Floyd Appleton . . . . . 1930 - 1937  
Carter S. Gilliss . . . . . 1937 -

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